

The South African Outlook

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The South African Outlook

Christ expects His followers to learn the deep things, to think clearly, to be prepared to answer the questions the world asks.

Newell S. Booth.

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A Prime Minister's Hobby.

Our Prime Minister must surely have the High Commission Territories graven on his heart, as Calais was on Mary Tudor's. Or does he think to be heard for his much speaking? At any rate he has been holding forth once more on the subject of their transfer to the Union, and with even less restraint than before. "We are in a hurry," he said last month at Bloemfontein, "We must carry the matter to a conclusion. . . We are not prepared to wait any longer and the matter must be resolved within the next five years." Dr. Malan can doubtless be diplomatic when he really wants to be, but this is not diplomacy; it is bluff. And it is not likely to carry any weight with those at whom it is really aimed, at any rate so long as it is supported by the argument adduced at Bloemfontein. It must be remembered, of course, that the Prime Minister had to suit his exposition to his audience,—though it would probably be unfair to judge their quality by the remarks of one of them who is reported to have said that "the best part of South Africa has been given to the Natives; (it would be ironic indeed if this gentleman should hail from the 'Conquered Territory,' once the best part of Basutoland!); that the White man must stop creating Native reserves; and that if the High Commission Territories were incorporated there would be enough land for the Natives." Consequently it is perhaps unfair to be too exacting over the weight of his arguments on this occasion. But it is

difficult to understand how anything but unreflecting, wishful thinking finds any "firmer ground" of value in the fact that Britain has acted contrary to the commonly expressed opinion of the Africans concerned in going through with federation in Central Africa. Has it escaped his notice that the new regime into which the Central Africans have been translated is one of partnership with direct representation, and with their affairs remaining subject ultimately to the same control which they have known in more direct form hitherto. It is a situation radically different from that into which he would have the Africans of the Territories impressed. He can hardly be quite so naive. And if it is demonstrably true that, as he claimed, "we (South Africans) are doing seven times as much for our Natives as Britain is for her Africans," it is almost unbelievably strange that the so much benefited Africans of the Union are unanimous in urging their High Commission kindred to keep out of the Union at all costs. Would it not be wise to convince the Union Natives first?

* * * *

An Ungrateful Ban.

We understand that the Union Government has resolved to adhere to the decision it took three or four years ago to ban the admission to the Union of students of non-European race coming for education. When it is considered for how long South African students have enjoyed the hospitality of colleges and other institutions of learning overseas, in the United Kingdom, Holland, Germany, and the United States of America, an exclusion such as this wears the aspect of an unneighbourly act. It may be true that our Native institutions at present require all their accommodation for our own students and that our first duty is to our own, but this argument, as all know who have tried to gain admission for students overseas, is equally valid in every other country just now, but in spite of it our students gain admission in representative if more moderate numbers than formerly. It is a common tenet of academic policy that the presence of a minority of uitlanders in a College is highly desirable, as tending to widen the horizon of growing youth and to diffuse common standards of culture throughout the world. One of the ends of education, therefore, is certain to be defeated if a too restrictive policy of any kind is followed in regard to the admission of students: this of course is without prejudice to the due maintenance of the historic character of the institution

which gives it its unique value, in respect of which admission is desired by those from beyond the bounds of its customary clientele.

It is particularly regretted that the ban applies also to the Protectorates adjacent to the Union. Take the case of Basutoland and the University College of Fort Hare. From the opening of the College in 1916 till now, Basutoland has sent an annual contingent of acceptable students and the Administration, in addition to granting bursaries to needy students, has made an annual grant to the current costs of the College in fulfilment of a promise made when support was being sought all over South Africa. Many of the Alumni of the College now occupy important governmental and educational posts in the territory. Students in Basutoland desiring university education will now have to make more distant journeys at greater expense overseas, or to the as-yet unestablished Central African University. It is small return for faithful fulfilment of an undertaking of over 37 years' standing that the Basuto should be denied entrance to an institution that they have helped to raise from a High School to an institution of University standing. The same considerations apply to Bechuanaland and Swaziland in lesser degree, only because their resources and output of qualified students have been fewer. Surely it was not beyond the wit of statesmen to have found means of overriding technical matters of domicile and to have preserved the connection of Basutoland with the University College of Fort Hare and the new medical school at Durban. Not a very wise step in preparation for projected incorporation, this ban!

* * * *

A Call to all who pray.

The conference on the Union's Native Problems called for the middle of this month by the federal Mission Committee of the Dutch Churches may well prove to be most valuable. We understand that it is really intended to be of a preliminary nature, looking towards a more representative gathering of Christian leaders, both white and non-white, to be held some time next year. Between the Dutch and the English churches generally there appears to exist a considerable divergence of opinion about what should be the principle underlying our national policy in regard to the Non-Europeans. Three years ago a representative Dutch Reformed conference was held at Bloemfontein and decided that the most Christian one is total apartheid, cost what it may. It agreed that "no people in the world worth their salt will be content indefinitely with no say, or only an indirect say, in the affairs of the State or in the socio-economic organisation of the country in which decisions are taken about their interests and future." And along with this it asserted frankly that "we cannot keep Natives in our service, educate and develop them, and keep them pegged to unskilled occupations." With these

opinions the English-speaking churches generally will agree, but they find the honest apartheid idea neither practicable nor easily defensible as consistent with Christian ideals. In such a situation it is quite obviously a most excellent thing that Christian leaders, inclining with sincerity and even with passion to differing points of view, yet acknowledging the same Master, should face the situation together, "speaking the truth in love" and seeking resolutely to reach the position in which they can say "it has seemed good to the Holy Spirit and to us." The pioneers of the Faith did just that in regard to a matter of immense, indeed, of life and death significance to the Cause entrusted to them, when there was very sharp disagreement amongst earnest and devoted men in regard to it.

The conference will be of limited size, but participation by prayer is open to everybody of whatever race or church. Here is a clear and urgent call. Let the dates be remembered—November 17th to 19th—and let us all be ambitious to help together by prayer, by something much more than a few perfunctory extra petitions, by a real waiting in humble trust upon God, (not delayed until November 17th), that His Spirit may control the proceedings and make His will known to all. "In His will is our peace."

* * * *

Kindliness awaiting Initiative.

A couple of paragraphs in the *Star* last month told of how an organised group of Jewish women has taken under its wing a large number of African children in the Moroka and Jabavu townships on the outskirts of Johannesburg, by establishing a play-centre for them and so keeping off the streets at least some of the thousands who, while their parents are away at work, roam about the streets subject to all sorts of baneful influences and so easily inclined towards future delinquency. One or two of these women saw the children's danger and their natural kindliness impelled them to do something about it. So they enlisted the sympathy of a number of their friends and adopted the play-centre method. They have also persuaded firms in Johannesburg to donate weekly supplies of meat, bread and eggs with which to provide a substantial midday meal for each child. Thus a very considerable force of kindliness has been switched on at a point of great need.

A month or two earlier the same paper told of how a party of Johannesburg schoolgirls visited some of the Native townships and were so horrified at the lack of playing facilities for the children that they made a public appeal for means to provide equipment. "Everywhere we went" said one of them, "the children crowded round us. The only places where some of them could play were in and around dirty drains. . . Outside everything looked terrible. But when you looked inside the houses you saw how the people were trying desperately to fight even against fate. . . . We want to do more than just look at these

things. We feel deeply about the conditions and we want to do something practical."

These are two recent illustrations of what we believe to be true throughout the country, that there is a great amount of genuine (and much needed) kindness towards the under-privileged, independent of their colour, which is only unharnessed for want of the initiative of more enterprising spirits. We have noticed that the most prejudiced visitor to South Africa, who stays long enough to get wise to the ways of the country, rarely fails to remark on how much kindness there is amongst us: it seems to them to contrast so starkly with much of our recent legislation. In days so lacking in cheer for the great majority of our people it is nevertheless true that there is actually in existence this puissant force for happiness and goodwill, which ought to be let loose in service wherever opportunities can be found. This, after all, is the real heart of the Christian civilisation which South Africa, under the pernicious spell of fear, is trying so unavailingly to make secure by insulation. If only Christian men and women would give their loyalty a chance to overcome their hesitations and selfishnesses and inertia, and follow their hearts more into friendship activities across the conventional boundaries, they could do more to bring a dawn of hope than all the scientists and theorists and politicians. It is late, but perhaps not too late.

* * * *

Love and Fire.

"Who is this Canon Palmer who has just died?"

"Why, the man who was Dean of Johannesburg for twenty-seven years."

"Oh, *Dean* Palmer! Of course I know him. Who doesn't?"

It is more than probable that the news of this South African Greatheart's promotion was hailed in some such terms in dozens of homes, for more than half of his fifty years as a churchman were passed as Dean of Johannesburg, stirring years of fighting humbug and decadence and evil of every kind, of pouring himself out on behalf of the neglected, the underprivileged, and the people content to do without God. The *Star* had the same feeling when it wrote "He will always be Dean Palmer in the memories of Johannesburg."

That is the sort of tribute which is far more eloquent than the many words which might be added. Let it suffice, in order to complete the record, to note that for the other twenty-three years of his ministry he served the African people, at St. Matthew's, at Pietersburg, in Pretoria and at Zonnebloem. We hope that somebody who knew him well and shared his fire will be found who can be entrusted with a memoir of him. His was a life likely to kindle others.

* * * *

After thirty-four years.

Father Savage of the Society of St. John the Evangelist, who has of late years been in charge of the work of the Cowley Fathers in Cape Town, is on account of the somewhat precarious state of his health surrendering his responsibilities there and going to India for a year or two to visit the houses of his Society in that country. There will be something like dismay in thousands of African hearts at his going, which is due to no other reason than that stated. He hopes to come back later to end his days in South Africa.

* * * *

Sunday School Association.

The 14th National Bantu Sunday School Convention of the South African National Sunday School Association, which is open to Sunday School workers of all denominations and all others interested, will be held by kind invitation of the Methodist Mission, Swaziland, at Mahamba, Swaziland from the 15th-17th December, 1953. For all particulars apply to: General Secretary, S.A. National Sunday School Association, P.O. Box 17, Port Elizabeth.

"GOD SO LOVED"

I will sing praise unto the Lord

For all His grace to me:

All undeserved His mercies are,

Yet still they flow to me.

But oh, His love, so strong, so sweet,

So wonderfully free!

Awake, my soul, behold it shine

So bright on Calvary.

With shameful eye I there behold

The greatest wonder known:

One without sin bears all my sins,

The guilt that is my own.

This is God's love, redeeming love

Setting His children free,

Sparing not His one Son beloved

Who hangs upon the Tree.

O sinner, look, look to the Cross,

Behold your Saviour stands!

He bids you welcome by His grace

And by His pierced hands.

He pardons all your sins and leads

You back to paths of right,

And at the last will bring you to

The everlasting Light.

DAVID A. McDONALD.

The Character of the Native in South Africa

By A. L. Barrett

What sort of person is the Native in South Africa? What are his background and his outlook, and, perhaps most important, what are his present-day aptitudes and shortcomings? These are questions that puzzle many overseas observers of the South African scene; and the absence of correct answers often leads to misconceptions about the political, economic and social attitudes of Europeans in this country. Mr. A. L. Barrett answers these questions in the following article. After indicating the Native's progress towards civilized standards, Mr. Barrett draws the important conclusion that, without European stimulus, the Native would soon fall back. Born on a mission station, the author has been in contact with Natives since childhood, and he has had 40 years' experience in Native administration. He has been a Magistrate in the Transkeian Territories, Director of Native Labour on the Witwatersrand and a member of the authoritative Fagan Commission on Native Laws.

WITH the exception of a few Bushmen on the borders of Kalahari Desert, all the Native tribes now living in the Union of South Africa* are of Bantu stock. The Bantu are not confined to the Union, but are spread through the greater part of Southern Africa. All told, they may number 40,000,000, of whom fewer than 10,100,000 are settled in the Union. In social organization, beliefs and customs, these tribes have a good deal in common, and they originate (naturally with local admixtures) from the same or related Negroid sources in Central Africa. They are dark-skinned, but not so black as the Negroes of the West Coast. They appear to have travelled down the East Coast, perhaps 400 years ago, in a series of waves, each successive wave imparting a fresh southward impulse to the wave before it.

The land lying before the Bantu was sparsely occupied by Hottentots and Bushmen, primitive yellow-skinned people, smaller and physically inferior to the invaders, to whose advance they offered no serious resistance.

The Hottentots were peaceable, engaged in rudimentary cultivation, and owned a few cattle and sheep; on the other hand, the Bushmen were essentially predatory, living always from hand to mouth, on game, reptiles, honey, roots, berries—even insects—and drawing no distinction between wild game and any livestock that came within their reach. They were adept in the arts of concealment, and addicted to the use of poisoned arrows.

Both these yellow-skinned peoples have virtually disappeared, the Hottentots mainly by fusion with more virile races, and the Bushmen to a great extent by direct extermination. It is said that the Bantu were disposed to leave the Bushmen alone in their fastnesses, until they committed the enormity of killing the great Chief Rarabe's favourite ox—an almost sacred mascot—whereupon he waged a war of extermination against them, leaving few alive at the time of his death.

The first European settlement in South Africa was planted at the Cape of Good Hope by Jan van Riebeeck on behalf of the Dutch East India Company in 1652. The intention was to establish a victualling station for ships voyaging to or from the Far East; but the country lay open for the taking; the climate (34° south) was temperate, and, at a very early stage, adventurous spirits began to break away from the company's service and to seek an independent livelihood.

These early pioneers, gradually spreading eastwards, encountered, like the Bantu, scattered Hottentot and Bushman communities. The Hottentots, following always the line of least resistance, entered the service of the settlers, making excellent cattlemen and grooms. The Bushmen, equally true to type, proved wholly unassimilable; with the disappearance of the wild life on which they had subsisted, they succumbed by degrees to a new order in which for them there was no place. Remnants are still to be found along the desert boundaries between Bechuanaland and South-West Africa.

In 1814 the Cape Colony was ceded for £6,000,000 to the British; and to the British Government fell the task of stemming, and eventually turning back, the westward movement of the Bantu. In 50 years of fluctuating border warfare the Natives were pushed back 80 miles—from the Fish River to the Kei River; until, in the second half of the nineteenth century, there developed a change in the attitude of the Natives.

Missionaries and itinerant traders had penetrated far ahead of the armies. It began to dawn upon the remoter tribes that war against the White man, with his deadly weapons, was not inevitable; this was not the accustomed conflict requiring the destruction of one side or the other; apparently there were good points in the White man's civilization; and a measure of inter-penetration might be expedient—perhaps even advantageous.

Tribe after tribe asked for the appointment of a "British Resident" (a sort of diplomat-magistrate); and this step usually led, by easy sequences, to annexation.

Annexation involved a loss of power on the part of the

* Area	472,000	sq. miles
Population :		
White	2,643,187	
Bantu	8,535,341	
Coloured	1,102,323	
Asiatic	365,524	
Total	12,646,375	

Chief, for which he was compensated by the payment of a small stipend. Magistrates' Courts were created, which dispensed impartial, if sometimes inscrutable, justice. The machinations of witch-doctors were curtailed; inter-tribal warfare was prevented; Christianity and education were encouraged; and private property was respected. It seemed as if a new era of progress and prosperity had dawned. But the cessation of war accelerated both the increase of stock and the growth of population. In course of time, fundamental readjustments would have to be made. The Black man did not foresee them; and the White man foresaw little more than that, ultimately, the Black man, like everyone else, would be obliged to go out and earn his living: all difficulties would vanish before the march of Christian civilization.

At much the same time as White and Black were at grips on the eastern borders of the Cape Colony, the Zulu chief, Tshaka—350 miles to the north-east, in what was later to be the colony of Natal—had embarked upon an amazing career of conquest and extermination. He raised the Zulu tribe from obscurity to fame, and to the pinnacle of power; yet by destroying other once powerful tribes and depopulating a wide expanse of fertile country, his conquests helped, in the end, to lay the foundations of White supremacy.

Between 1812 and 1828 Tshaka's impis ravaged the whole country from the Tugela River to the Umzimvubu River, and between the Drakensberg mountains and the sea, a beautiful region some 200 miles long and 100 miles wide. He was assassinated by his half-brother, Dingaan, in 1828, and from that time, the Zulu power began to wane.

Not all the inhabitants of the depopulated area fell to the Zulu spears. Mzilikazi (Moselekatse), who had been one of Tshaka's captains, broke away with a large following; and, while putting the greatest possible distance between himself and his former commander, attacked and plundered all who delayed his course to the north-west. He finally reached what is now Rhodesia, where he overcame the Mashona and established the Matabele nation.

Thousands of fugitives are said to have perished in the Drakensberg, but fragments survived and gradually attached themselves to the trading settlement that was founded in 1824 at Durban, with Tshaka's permission, by the Cape Colonial adventurers, Farewell and Fynn. Parties of Hlubi, Bheles, Zizis and other defeated tribes fled through the territory of their neighbours in search of a resting place further south. Some were allowed to settle as serfs among the Pondos, Tembus and Galekas; but others persevered; until, from 1829 onwards, scattered groups, known collectively as Fingoes, appeared in increasing numbers in the Cape Colony. There, finding the White man an easier taskmaster than the Black, they readily placed themselves under this protection.

Poverty and adversity had made them willing to work;

they were eager for education, and quickly transferred their allegiance from the old order to the new. They were rewarded, in several instances, by being settled on land from which some irreconcilable faction had been driven back. In a short time the Fingoes became the most prosperous Natives on the border. They did not rise in the estimation of the tribes that had given them safe conduct; but their example showed that it was possible to live and prosper in the White man's shadow.

The great northward trek from the Cape Colony of Boers who wished to rid themselves of British rule, found what is now the Orange Free State practically deserted as the result of Mzilikazi's passage; and the unpeopled gap south of the Tugela invited the entry of the White man into Natal. The British came by sea to Durban, and the Boers over the mountains by way of van Reenen's Pass.

There is no room in an article of this sort to trace all the various contacts; but, broadly speaking, they have this much in common:

- (1) that, in course of time, and with greater or less reluctance, the Native has accepted the White man's government;
- (2) that material and spiritual advantages have followed, but
- (3) that against a new-found personal liberty must be set the undermining of time-honoured social sanctions which have never been fully replaced; and
- (4) that the land allotted to each tribe was ascertained and defined. It sufficed for the time being; but it could not be continuously enlarged to keep pace with the growth of population.

The four heads above, dealing, as it were, with the frontal impact, do not sufficiently account for the numerous class of Natives now living on European farms. From very early times mention is made of "los kaffers" (loose Kaffirs) and "oorlamse kaffers" (domesticated or useful Kaffirs)—displaced persons, owing their displacement to inter-tribal wars, border incidents, "smelling out" by witch-doctors, or other personal reasons. In the early days such persons, inter-breeding with Hottentots and slaves, often became more or less permanently attached to European families.

A second important source of farm labour was the disastrous cattle-killing delusion of 1856-1857, when the border tribes were induced by the prophecies of the sibyl Nongqause to kill their cattle and destroy their grain in the belief that when the orders of the spirits had been fully carried out, the cattle would rise again, grain pits would be miraculously filled and the Whites would be transformed into frogs and insects. It is believed that the delusion was fostered by the powerful Xosa chief, Krelî, in order to precipitate an overwhelming rush of starving masses upon the Colony. If so, it is providential that, instead of a

simultaneous slaughter, the cattle-killing dragged on for fully ten months, and so the psychological moment never came. At last a day was fixed, after which those who had not destroyed their cattle were to share the White man's fate. The great day dawned; there was no whirlwind, and no portents in the sky; the cattle did not rise, and the corn pits remained empty. Then there began, not a frenzied rush of armed men upon the intruder, but a piteous stream of starving suppliants. Two hundred thousand cattle had been killed, 25,000 people died of starvation, and 30,000 were fed, rested and helped on their way to work for the White farmers, whose destruction they had hoped to compass.

Yet another type of farm labour owes its origin to the early republican practice of parcelling out to burghers, after a successful campaign, farms that were already partly occupied by Natives. These Natives had then either to make terms with the new owners (share farming, labour tenancy or direct service) or to find accommodation elsewhere.

Last, but not least, there was—and still is—the natural overflow from the crowded Native Reserves. Where the migrating unit is a family, the tendency is to seek work and asylum on a farm on account of the high cost of family life in town. In the case of a separate male, the higher wages and distractions of the town are likely to turn the scale.

In most cases these Reserves had been the homes of the tribes concerned at the time of annexation; and, to this day, they remain the cradle and sanctuary of tribal life. Their existence is a mixed blessing. They have their use as a resting-place and reservoir of Native labour; but they keep alive the semblance of conditions that are gone beyond recall. Cultivated on the old wasteful lines, overgrazed to the limit that will sustain life in their hardy under-sized cattle, they can no longer support their population. Yet their existence sustains in the minds of very many Europeans the myth that, somewhere in the hinterland, every Native has a tribal home to which he can return when he so desires.

Actually the Reserves, although thirteen million morgen in extent, are less than one-eighth of the total area of the Union. They have a Native population of 3,106,000; there are 2,905,000 Natives on European farms, and 1,794,000 in mines, industries and towns. If there were no Reserves, it would be easier for the European public to realise the plight of the millions who have no homes.

For 40 years White officials have striven, without much visible result, to introduce modern methods of agriculture into the Reserves. Had there been no alternative but starvation, some of the Natives would have starved, and the rest would have been obliged to recognize the need for better husbandry. Unfortunately for the soil—whatever be the balance of advantage for mankind—it has always

been possible for the men to supplement the family budget by going out to work. For the last quarter of a century increasing numbers of women have joined the stream.

It used to be thought that on the whole this would be a healthy process, teaching the Native habits of industry, gradually introducing civilized notions into the Reserves, and providing a steady flow of labour for farm and town; but, in practice, the results have not been so satisfactory. Intermittent casual labour does not implant habits of industry: it induces a haphazard and indifferent attitude: there is in it little or nothing that develops responsibility or skill; nothing to establish a stable happy relationship between master and man. And meanwhile the permanent town-dwelling Native, who must pay rent, furnish a house and buy clothing and food for his family, is prejudiced by the presence of country competitors whose living costs are on a totally different plane. The town-dweller needs about £15 a month, while his brother, living much more simply in the Reserve, can come out on £35 a year.

In the case of farm labour, the changes have been less disturbing. Labourers who live on their employers' land are able to follow more nearly the old tribal customs; master and servant get to know each other; industry, skill, experience, trustworthiness can be recognized; loyalty and kindly feeling can develop. It is true that a great deal of casual labour is needed from time to time for weeding, reaping, fruit-picking, shearing or other work. But this sort of migrant labour is not *uprooted*; it is employed for short busy spells; the work is more or less familiar; and there need be no serious breakdown of family life.

Not that farm-work is ideal: the labourer can never be really secure; his wages are low, and prospects limited; however thrifty, he is not permitted to accumulate many cattle—the only form of wealth that he appreciates; and it is difficult to educate his children. He is tempted to use his footing on the farm as a refuge for aged relatives and young children, while the best workers slip away to better-paid employment; but if he does this too flagrantly he may find himself under the necessity of seeking a new master. It is then that the insecurity of his position becomes manifest; for in these days it is not easy for a Native who owns more than two or three cattle to obtain employment on a farm.

The deeply-rooted longing of every Native man to acquire a herd of cattle is one of the greatest obstacles to his progress in the modern world. In his pristine state, cattle were intertwined with his religious beliefs and his social structure. Cattle for momentous issues, and goats for less important occasions, were the sacrifices with which to propitiate the ancestral spirits, to bring rain, to ensure good harvests, or to appease the lightning. Cattle were to a large extent convertible into wives. Wives produced offspring, and were useful for cultivating the fields, for brewing beer, for other household duties, and to mark one's

growth in substance and social status. Children were highly prized: the males were one's insurance against old age; and the females brought back more cattle to the fold. Cattle were a recognized basis of exchange in times of peace and a highly mobile asset in time of war. At the outbreak of hostilities, the old men and the women, children and cattle would be hurried off to some place of safety, while the able-bodied men went out to meet the enemy.

But this seemingly ineradicable love of cattle—natural enough in its origins—has become a very millstone around the neck of progress. In all the Reserves the grazing is used in common; and, because it is the ambition of every man to own at least a few cattle, there is strenuous opposition to every official attempt to regulate, according to carrying capacity, the number of cattle depastured on the commonage. It is unfortunate that, for ceremonial purposes, a beast is a beast; and if, in a particular locality, the conventional bride-price were ten head of cattle or five or twenty, it would still be ten or five or twenty whether the cattle available were undersized scrub or pedigree short-horns. Of course, scrub cattle are much hardier than well-bred stock, and where the grazing is so exhausted that there is an actual struggle for existence, it is the small, wiry beast that will survive—just one more handicap for the weary apostle of progress.

If there were only the suffering and the loss of livestock to consider, it would be bad enough; but over-cropping and over-grazing spell large-scale erosion; and large-scale erosion of the soil is irretrievable.

At the moment, however, it is not desired to focus attention upon the perilous plight of the Reserves, grave indeed as that aspect may be, but to show that, as a consequence of their growing impoverishment, the flow of migrant labourers is likely to increase—in volume, if not in quality. It is not a development to be viewed with equanimity. On a moderate scale, for short periods, and for suitable kinds of work, migrant labour is the inevitable outcome of a situation in which large numbers of workers have their homes at a distance from their places of employment. Work like shearing can hardly be organized on any other basis.

But in South Africa the practice has gone too far, and is showing serious ill-effects. It was most natural that the diamond mines at Kimberley (1867) should be developed by migrant labour. Attracted by high wages, Natives flocked in from Bechuanaland, the Cape Colony and Basutoland, with no idea of remaining after they had earned sufficient for their immediate needs. Then, as the workings went deeper, and powerful companies and amalgamations were formed, it became practicable to establish closed compounds where male labourers were continuously housed for the duration of their contracts; and access to the black market in diamonds was effectively cut off. All this

was the logical outcome of conditions on the diamond mines; but less than twenty years later—in 1886—gold was discovered on the Witwatersrand; and the Reef was largely colonized by brains and capital from Kimberley. Thus it came about that Kimberley precedents were well established in men's minds when it became necessary to provide for the housing and organization of Native labour.

Clearly, from the standpoint of orderly attendance at work, it is exceedingly convenient to maintain, so long as it is at all practicable, a labour force composed exclusively of able-bodied males, housed in hygienic compounds, scientifically fed, disciplined and accustomed to regular hours. Indeed, in the case of existing mines, considerations of space alone make it difficult to have hope for more than gradual increase in the number of resident married Natives. The fact that, of 310,000 Natives employed on the gold mines, 159,000 come from outside the Union is another formidable difficulty.

As regards new mines and developing industries other than mining, the situation is more fluid; and there seems to be less disposition to see only the difficulties, without the advantages of a possible change. Much must depend upon the wishes and the behaviour of the Natives themselves. At present the average Native mine-worker would not wish to introduce his womenfolk to the life of the Witwatersrand as he knows it.

On the social and moral side, the following is quoted from the Fagan Report U.G.28-1948, paragraph 54:

"It must be obvious that ill effects will follow when there are communities in which there is a serious disproportion between the sexes. Yet migratory labour on a substantial scale necessarily involves the existence of such communities. The great preponderance of males over females amongst the Native population in industrial centres, and the presence of large numbers of men who cannot enjoy the comforts, the restfulness and the beneficial influences of family life, are factors that cannot but play their part in paving the way to restlessness and discontent, prostitution, loose morals, rape and general criminal tendencies, and in promoting illicit unions of which the offspring again grow up in conditions that encourage delinquency. In the Reserves there is a preponderance of females, likewise leading to loose morals, also to lack of discipline in the home and consequent evil effects on the children."

Seeing that the unfavourable aspects of the system have been somewhat emphasized, it is only right to mention that a period of service on the mines brings certain offsetting advantages to the Native. He is enabled considerably to improve his standard of living and that of his family by sending home regular remittances through channels provided for him free of charge; he is given ample food of the right kind, with a consequent improvement in health and

physique; in sickness he is cared for in some of the most modern and best-equipped hospitals in the Southern Hemisphere, and not infrequently he receives useful training in first aid, which is not wholly lost when he returns to his primitive tribal surroundings.

We come now to the last stage of this article—an attempt to appraise the qualities of the average South African Native.

It must be emphasized that our subject is the normal working Native. In regard to the educated section, it would be difficult to frame an adequate balance sheet—and there are many better qualified than the present writer for the task; but it is not unfair to say that the success of Native students in departmental examinations is usually attributed to a gift for memorizing, without commensurate ability to apply what has been learned. The writer has worked—at conferences, on boards and councils, and in the course of daily administration—with hundreds of educated Natives—that is, some educated in schools, some in experience, and some in both. In general, there has been shown a pronounced political sense, special gifts of imagery and debate, and ability to examine and criticize, but a striking dearth of independent and creative thought. Seldom, if ever, has one encountered at such meetings, a bright, new, constructive suggestion from the Native side.

The main point, however, is that we are concerned with the vast majority of manual workers, whereas educated Natives seek employment in the religious, scholastic and clerical fields. There is also a handful of professional men.

The writer does not intend, nor is he qualified, to embark upon a scientific disquisition. He rests his conclusions on long experience, instructed and fortified by contact with most of the figures that have been prominent in South African Native Affairs during the last fifty years. For a scientific discussion, the reader is referred to a valuable article by Dr. S. Biesheuvel on "The Occupational Abilities of Africans" in the issue of *Optima* for March, 1952.

In 1944-45 the late Dr. Neil Macvicar* set himself, so far as in a private capacity he was able, to collect "such evidence as is at present available to show the capabilities of the African race, in respect both of their mental capacity and their character, and especially their ability to take responsibility." The results, which are the most comprehensive collection of facts and opinions on this subject of which the present writer is aware, have been republished

as New Africa Pamphlet No. 12, issued by the South African Institute of Race Relations, and are of very great interest. Not all the data, however, are applicable to the South African Bantu, because Dr. Macvicar uses the term "African" to include the "Bantu, Negro and Hamitic tribes from the Sahara to the Cape." This definition brings in the fertile and populous areas around the Gulf of Guinea, which have been in contact with the commerce of the world for generations; and one finds that the most striking records of African efficiency relate to that region.

There will be those who attribute the relative backwardness of South African Natives to lack of opportunity. "Natives are not entrusted," they will say, "with those responsible duties from which alone a sense of responsibility can be expected to develop." There is some validity in this argument, but it does not cover all the ground. This much is true: that the mechanical, indifferent attitude of Native labourers has become so much a tradition that, when the unexpected happens and a Native shows some sign of initiative in his work (quite likely to be mistaken, but nevertheless deserving of nurture and encouragement), he is liable to be snubbed and exhorted to do what he is told, no more, no less! But why is this unfortunate tradition so widespread and so deeply rooted? Migratory labour? Here again we have some of the reason, but by no means all. The migratory system has done little to encourage a proper sense of service, and to some extent has doubtless even stunted what might otherwise have grown; but it can hardly be held responsible for innate weaknesses in human material—for the *infrequency* of those neglected buds of promise. If it were not so, we might expect to find good results on farms, and in towns like Pietermaritzburg, Kingwilliamstown, Queenstown and the provincial towns of Natal, all of which are within easy reach of Native Reserves. Yet wherever one turns, in large town or small, on farms, on public works, in industry, commerce or domestic service, one meets in essence the same verdict: that Native labour is useful for just so long as it is under competent supervision. Very often there will be an afterthought: "Except, of course, old Jim (or Tom or Zachariah); I can trust him as I would trust my own brother." The exception is important, not because it vitiates the rule, but because it suggests a closer consideration of what one means by a sense of responsibility. No fair-minded man would say that the average Native is not capable of loyalty, yet loyalty seems to be at the root of a sense of responsibility: loyalty to one's work, to one's duty, to one's employer.

The concept of *loyalty to one's work* "for the very work's sake," in-dwelling in many Europeans, would seem to the ordinary Native too far-fetched for belief. To him, apart from his own domestic pursuits, work is an unwelcome necessity, undertaken solely because the White people are

*Dr. Neil Macvicar was formerly Medical Superintendent at the Victoria Hospital, Lovedale—the Native mission centre, 88 miles from East London. He was a pioneer in hospital services for the Bantu, in the training of African nurses, and in the provision of health teaching and health literature for non-Europeans. (See *A South African Medical Pioneer—The Life of Neil Macvicar, M.D., D.P.H., LL.D.*, by R. H. W. Shepherd [The Lovedale Press, 1952].)

willing to pay for it: the smaller the output of energy, the better his bargain with the White people. He wishes he were educated, so as to get a clerical job, and let other people do the work.

Loyalty to one's duty? General Mangin described the French African soldier as "by nature good and faithful, and endowed with a sense of honour." Booker Washington, in *Up from Slavery*, wrote: "I think it will be found to be true that there are few instances, either in slavery or freedom, in which a member of my race has been known to betray a specific trust." Alan Paton, in the New Africa Pamphlet mentioned earlier, while admitting common failures and shortcomings on the part of Natives in responsible positions, attributes at least some of them to a "forced response to a situation not really understood." (The word "forced" seems to be used, as a gardener would use it, to mean unseasonable, artificially stimulated or premature.) He goes on to point out that "where people are in need, where children are orphaned, where a stranger visits, the responsibility—being of a kind well understood—is at once accepted." There is something of the same sort implicit in Booker Washington's use of "a specific trust." Also there is a difference between *betraying* a trust, and falling short in one's discharge of it.

Loyalty to one's employer? A Scotsman, with his traditional background, finds himself under inward compulsion to render to his employer—regardless of personal relations—leal and honest service within the terms of his contract. Not so old Jim or Tom or Zachariah: to him the personal element makes all the difference. So long as his employer is merely the White man who pays him to work, he tries (as perhaps a primitive Scotsman might have done) to give as little as possible for the price. But if anything should happen to transform the employer into "father" or "chief" personal loyalty will follow; and, within the limits of his understanding, the servant will neither do nor connive at anything that violates his fidelity. This does not mean that he is fit to take responsibility in the sense in which a trustworthy European with European traditions can take responsibility, but it enables one to reconcile what seem at first to be conflicting estimates of Native character.

His handicaps in the discharge of responsibility—more particularly supervisory responsibility—seem to be much what one might expect of the climate:

- (1) Inability to sustain a consistently high standard in his own work, still more in that of his subordinates.
- (2) An easy-going dislike of unpleasantness; mental indolence, lack of initiative and "drive."
- (3) A pardonable doubt at the back of his mind whether all this urgency and tension, this idea of 100 per cent efficiency, is really sound and worthwhile.
- (4) Favouritism: conferring benefits on his friends,

sometimes for value received, without due regard for the rest.

- (5) Tradition: his subordinates have been accustomed to White supervision, and tend to exploit the change, particularly in the matter of "back-chat," making discipline more than ever difficult.
- (6) Money weakness: he would not steal money, as he understands stealing; but money passing through his hands—money that can be "borrowed" with a hope and intention of replacement—seems well-nigh irresistible. Normally, he is in debt; the more prominent the position, the more extensive the indebtedness. He is hospitable, self-indulgent, improvident—in tune with a bountiful but relaxing climate.
- (7) Disinclination: in most cases he is actually more *comfortable* without responsibility. He could do a good deal better if he cared to try; "but why should I burden myself with the White man's troubles? I don't get a White man's pay."

It is no less true of our South African Natives than of others that individuals are very different when one gets to know them; yet there are prevailing characteristics that run through most of them, always remembering that the same ingredients, mixed in different proportions, will make a great variety of cake.

Booker Washington called his countrymen "the most patient, faithful, law-abiding and unresentful people that the world has seen." There is truth in this; but it leaves much unsaid.

In the writer's experience, the normal working Native is friendly and good-natured, imitative, fond of company, laughter, rhythm and music. In his natural state he is dignified and courteous. In European surroundings he is not so well conducted; but on formal occasions his natural good manners usually return. He is physically well-developed, and not wanting in courage. As a stevedore, for instance, he will work unperturbed with a 20-ton load suspended above his head, and like the job. The work, though heavy, is well-paid while it lasts; one can turn out or not, as one pleases; and there are odd days when there is no ship's cargo to be handled. The fact that blank days are unpaid does not seem to trouble him. He is most improvident, squandering anything that is abundant; damaging his own property with as little compunction as his employer's; yet he will work on stoically with a broken implement that hurts his hand and wastes his energy. Some would extol his patience; but an employer whose time and money were being wasted would be more likely to see it as bovine stupidity. Steering a middle course, one would describe him as *impassive* rather than *patient*. Where time is not considered, what is the need for hurry? He can be both impatient and unmannerly in a shop when pressing for attention out of turn.

He loves conversation, both for its own sake and as an occasion for thoughtful pauses in his work. Arguments drag on interminably without much purpose, other than as an exercise in the fine points of debate. Oratory and debating power were the acknowledged route by which a commoner might aspire to position and influence in the old tribal councils. His idea of a statement well presented is not a plain, faithful narration of fact, so much as a neat and compelling story: one must use judgment in selecting the facts to be revealed, and have the skill to disguise any adverse circumstance that cannot be suppressed. His histrionic talent is needed, and has been developed, both for driving home one's own points and for a display of horror at the duplicity of the other side. Allied to all this studied manipulation is a positive delight in intrigue, handed down, no doubt, from times when survival might easily depend upon one's capacity to outwit or to conciliate those in power. Such traditions do not foster a proper regard for truth; nevertheless the writer has known Natives whose word he would accept without reservation.

Yet another inheritance from an unlovely past is a callousness toward suffering in an enemy, a stranger or an animal. Native wagon-drivers are over-free with the whip; domestic animals are treated with needless severity; it is not unchivalrous to go on battering an enemy when he is down.

What, then, are spheres of work in which our Natives are capable of useful service, and for what are they normally unsuited?

A Native will do any straightforward manual work that he can "learn by doing"—that is, any work that he can do under competent supervision until the process has been mastered. The point is emphasized that training must follow the method of demonstration and practice. He may be introduced into a trained gang, and will soon learn by imitating his companions; but no amount of telling will serve the purpose. He may repeat his instructions correctly, and seem to understand them, but if he is told, *without being shown*, "now go and do it," the result will be a travesty. There seems to be a chasm in his mind between the power to memorize a precept and the ability to carry it out. Naturally there will be differences in aptitude but usually trainees can be selected who have already shown some promise. Otherwise, simple aptitude tests can be devised.

Usually a Native has poor judgment of dimensions, straight lines, levels and perpendiculars. He will perform prodigies where the work can be imagined as an adversary to be vanquished, like felling a tree, removing a big stone, or (less attractive) grubbing out a stump. The tedium of repetitive work does not affect him; and he will be content to serve the same machine indefinitely, provided that there is reasonable progression in his earnings. Men with the

rudiments of education find congenial employment in wholesale commercial houses, timekeepers' offices and the like, and are able to keep simple registers or card indexes neatly and methodically; but here again one would not expect improvements or innovations.

During the 1914-1918 war the men of the South African Native Labour Contingent distinguished themselves in France, both in unloading ships and in forest work—felling, measuring, sawing, loading and despatching trees—and were compared favourably with both European and Chinese labourers. But the most outstanding development in preparing Natives of moderate education for practical service on a responsible plane is the work begun by Dr. Macvicar at Lovedale in 1903 in training young Native women as properly qualified nurses. One would have thought such an enterprise foredoomed to failure; for young Native women in the mass, scatter-brained, sex-conscious and irresponsible, seem about the most unpromising material imaginable. Yet the results of 50 years' trial have been, on the whole, surprisingly good; and a prolific supply of nurses for Native hospitals and clinics has been opened up, which could not have been drawn from any other source.

The experiment began with two selected learners, former students at Lovedale, whom Dr. Macvicar, with rare insight, required to deposit a premium of £4 each for the privilege of training. Now, 15 mission hospitals and nine public hospitals in the Union give African women the full training as nurses. Training hospitals now get applicants with a good secondary education and some who have matriculated. There are 75 African nurses in training at the Lovedale Hospitals, and 88 at the Frere (public) Hospital in East London.

Of the early trainees, Dr. Macvicar wrote: "They required, and got, more teaching than White probationers. One cannot fairly count this against them when one remembers that all the classes as well as the Medical Council's examinations were in English, to all of them an acquired language." Each year's pass lists of the Medical Council's Trained Nurses' Examination now include from 100 to 200 African names.

New Africa Pamphlet No. 12, mentioned before, and Dr. R. H. W. Shepherd's recently published life of Dr. Macvicar (Lovedale Press, 1952) contain page after page of condensed testimony to the value of these nurses. How the factor of sex, which is almost an obsession in African adolescence, has been subordinated, the present writer does not pretend to understand; but, as showing the degree of responsibility attained by some of the best, it must be recorded that one is theatre sister to the Lovedale Hospitals; one is night sister in charge of the McCord Zulu Hospital, Durban; another holds the corresponding position at Lovedale; and yet another is in charge of a mid-

wifery training school. Appointment to such posts, in which a dereliction of duty might have the gravest consequences, cannot have been lightly made by those who rank higher in the scale of responsibility. Most hospitals, however, still find it best to have European sisters in charge.

So the attempt to be explicit is faced with a note of interrogation. Common features can be named; probabilities can be indicated; but nothing can be foretold with certainty. Still the probabilities remain; and we can but try to read them aright. It has often been remarked that the fringes of the Mediterranean are not really Africa: they have been under the influence of Phoenicia or Europe since the beginnings of history. The Gulf of Guinea is Africa, but an Africa whose very movements and manner of speech have been energized by external contacts. Those parts of Africa that have been left to their own devices have remained,

until the coming of the White man, ruminative, indolent, unchanged.

The South African Native can think; he can memorize; he can discuss; but his thought does not shape itself in action. He needs an example to set him on the road, and some external pressure to keep him moving along it. He is far better able to desire the pleasant fruits of civilization than to discern the inwardness of civilization itself. Without the example *and the stimulus*, he would very soon sink back. Thus, so far as can be foreseen, there should be scope and mutual benefit for both White and Black in Africa for many years to come.

(With acknowledgment to *Optima*, a quarterly review published by The Anglo-American Corporation of South Africa.)

Bethelsdorp Triple Jubilee

IT is not often that a choir of over 400 voices can be raised in South Africa. But that is just what the Coloured people of Port Elizabeth and district did last month in their celebration of the triple jubilee of the Congregational Church at Bethelsdorp. Despite the pelting rain the Feathermarket Hall at Port Elizabeth was crowded with 1,500 Coloured people who had gathered to pay tribute to the work of the missionaries, ministers and church workers who had worked for God at Bethelsdorp during the last 150 years. As the meeting was held during the Assembly of the Congregational Union of South Africa, a representative gathering which included a deputation from the directors of the London Missionary Society, heard the speakers tell how Bethelsdorp had been the base of operations for the missionaries of that society.

Naturally much was said about Rev. Dr. J. T. van der Kemp to whom credit was given for maintaining that a mission station was more than a church where the knowledge of God as revealed by Jesus Christ was proclaimed and piety practised. He saw it as a community which made its contribution to the whole of society and to the country around. The large place that the Coloured people still have in the building trade can be traced back to Dr. van der Kemp who had spent six months learning the craft of brickmaking before sailing for South Africa. The large brickfields which are still operating on the Bethelsdorp side of Port Elizabeth are undoubtedly an outcome of his policy. Or to turn to the medical side of his life, one can point to the collection and boiling of aloes for medicine which is still being done at Bethelsdorp today, to show that the Christianity which he taught during the twelve years that he was in South Africa, was not a one-sided way of life. One cannot go to Bethelsdorp without passing the saltpan from which its inhabitants have been winning salt for many

years. For him the Coloured people were not to remain mere servants but were to develop their own crafts and ways of earning a livelihood.

A name less known than that of his illustrious predecessor was that of Rev. T. S. Merrington who was won for service in the mission field by the preaching of Rev. Dr. John Philip and who went to Bethelsdorp as a teacher and evangelist. Later, after training, he returned and became the minister of the mission for 38 years and died in harness in 1890. He was long remembered as "the friend of the Coloured people."

A MOTHER CHURCH

The mission at Bethelsdorp was more than a base of operations for missionaries like David Livingstone whose wagons camped in its square. It was the mother church from which a number of smaller missions and settlements were established. The surplus population of Bethelsdorp trekked to Hankey in 1822 to a 4,100 acre farm and established the people on good farming land on which many of their descendants still live today and hope to continue living if the Group Areas Act will take any cognisance of the past when it is applied in the Hankey district. Out of the educational work at Hankey came Dower College, now at Uitenhage, where Coloured teachers are trained under the auspices of the Christian church.

In 1831 over a hundred families of Coloured people were settled in the Kat River valley after leaving Bethelsdorp and trying to live at Theopolis. Together with families from elsewhere they formed the Kat River settlement which acted as a barrier between the European colonists and the African tribes of the Eastern Cape. These people took their church with them and today Philipton Congregational Church is still the gathering place and

spiritual home of many of the Coloured people of the Border area.

It was to Bethelsdorp that the first inhabitants of the growing town of Port Elizabeth looked for preachers and ministers. As the city grew the missionaries of Bethelsdorp provided religious services for Europeans and Non-Europeans until such time as the Europeans could form their own churches and call their own ministers. For many years it was the "done thing" in Port Elizabeth to drive out to Bethelsdorp and have a meal in the home of the missionary and talk about things spiritual and cultural.

The histories of some of the missions that were started in the Eastern Cape in the last century, tell of men who volunteered for missionary service as teachers and evangelists and who were sent to Bethelsdorp to work before they were entrusted with the care of a mission station. The methods of the mother church and the inspiration of its life were regarded as a training school for any missionary.

Overseas men, sons of colonists, Coloured men—all looked upon a stay at Bethelsdorp as a sound preparation for service elsewhere. Thus the mission has always been a place of temporary residence where people stayed for a time to learn and to pass on and apply what they learned elsewhere.

ITS SIGNIFICANCE

For many Bethelsdorp has become a place of pilgrimage where the Dutch Bible which Dr. van der Kemp brought from Holland, can still be seen, where the gravestones bear names that are revered among Coloured people all over South Africa, where the salty air has a tang of freedom from serfdom, and the church bell on the square is a reminder of the discipline of the Christian life. These were some of the things that made the 1,500 Coloured people in the Feathermarket Hall in Port Elizabeth rejoice with the choir of 400 voices as they sang the Hallelujah Chorus.

G. OWEN LLOYD.

Conference on Urban African Juveniles

AN interesting Conference was held in September on "Urban African Juveniles in Duncan Village, East London." It was an all-African Conference, following on a similar one held earlier for European leaders and organisers in various societies concerned with African welfare. Sponsored by the East London City Council, the Chairman was Mr. W. B. Ngakane, Field Officer of the Institute of Race Relations. Though confined to a small area of one city, its findings have a far wider import, and responsible people in many places, not to mention members of the Government, might study these with profit.

The Conference was opened by the then Mayor of East London, Councillor F. T. Fox, to whose forthright remarks on other occasions we have lately drawn notice. He said both races had to understand one another. It was in the interests of the Europeans and the Africans that the responsible elements should stand together to avoid the disruption of the civilised way of life. There had to be give and take on both sides and a desire to understand the other man's point of view. The delegates could see better than other members of their race. They could see over the hill. Europeans were doing the same, and they saw that the paths of both races travelled the same way. To get over the hill was difficult. There was much climbing to be done. Patience, help, and goodwill were necessary on both sides. Money was often a stumbling-block, and under the present system of taxation in this country, with the taxes coming from only a fraction of the population, some way had to be found to solve the difficulty of providing all these amenities for Africans. It had to be a way which would not be too difficult for both races. He welcomed the delegates, saying how they all realised that this

coming together was the only way to solve their problems.

Mr. R. H. Godlo, one of the delegates, said Councillor Fox was making history in holding the conference. Africans were grateful for the step taken. The European and African races were destined to live side by side in the Union. The Africans were always eager to cooperate. They wanted a share in the management and running of the country, having contributed to its building, as to the building of its cities and towns; even if only by their brawn.

The findings, as reported in the *Daily Dispatch*, were as follows:—

A resolution dealing with compulsory education read: "That the Council be asked to be instrumental in bringing pressure to bear upon the Government to accept compulsory education up to Standard VI in African schools in the locations of East London, and that the Council also be urged to explore the possibilities of a vocational school for African youths."

One resolution urged that a juvenile affairs board should be instituted to find employment for African juveniles leaving school, as well as all African juveniles who are unemployed. It specially recommended that Africans should serve as members of this board. This board should concern itself with the aptitude, knowledge and training of the youths it placed in employment.

Industry and commerce were asked to open up avenues of employment for urban juveniles who, as a general rule, were not physically suited to heavy unskilled work. In other towns it had been proved that urban youths were well adapted to performing the repetitive, operative type of work which was becoming more and more important in secondary industry, said a resolution.

The services of an expert were suggested to draw up a questionnaire to be submitted to the Chamber of Industries and the Chamber of Commerce and other bodies to ascertain the possibility of employing these youths in East London.

The conference doubted the wisdom of establishing youth camps as propounded by the Department of Native Affairs for the following reasons :

"(i) It has not been proved that African youths in East London are work-shy and therefore need treatment in order to impress upon them the value of industry and discipline. On the contrary, opportunities for suitable employment for juveniles in this city are restricted.

"(ii) It is feared that parents will not co-operate in the establishment of these institutions, which might develop into miniature gaols for juveniles who have not committed crimes, but are unemployed for reasons beyond their control."

One resolution asked the City Council to speed up its building programme in order to provide a home for every family. The conference felt that the Council should also establish hostels for juveniles (male and female) in employment and for those seeking employment.

"The City Council should give the headmen definite and increased jurisdiction in their respective wards to deal with misconduct and other forms of misbehaviour on the part of juveniles, and arrangements should be made with the owners of bioscopes for children to have their pictures in the afternoon only and that films for children be censored."

Leisure time activities such as girls' and boys' clubs, Wayfarer Guides and Boy Scouts were recommended and it was suggested that a suitably qualified recreation organiser should be employed to develop these activities.

"The Municipality should be requested to establish swimming baths, creches and nursery schools at suitable centres in the township, as well as additional recreational grounds.

"The brewing and selling of beer on the outskirts of the township and the selling of foodstuffs in the streets should be stopped and, in their place, markets should be laid out where vegetables and foodstuffs can be sold under healthy and controlled conditions.

"The City Council should be requested to employ health visitors to advise and assist housewives in the management of their homes where such advice is required."

The City Council is to be asked to keep the streets clean and to provide increased clinical and sanitary facilities. The Council is also requested to ask the Provincial Administration to build kindergarten schools for children between the ages of four and six years.

The conference decided that the Provincial Administration should be asked to explore the possibility of build-

ing a junior secondary school in one of the locations, and the Administration was also urged to reconsider its decision to discontinue the Duncan Village Training School.

The Ministers' Fraternal was asked to start youth and religious group meetings, religious picnics, and show religious and educational films to the youth.

It may be said that most of those points have been urged before, and that, on financial grounds alone, they are a counsel of perfection. But they do serve once more to underline what thinking people have been saying and writing for years. The danger in the lack of an African middle class was stressed only in our September number. The opening of semi-skilled and skilled trades to Africans has been urged many times by economists and leaders of industry. Only a week or two ago, speaking in the debate when the House of Assembly was in Committee of Supply on the Native Affairs Vote, Dr. D. L. Smit said that unless the Government was prepared to tackle the African housing problem vigorously, the explosive elements among the population would eventually get the upper hand. A third point—that of compulsory education at least to Standard VI, completes the picture.

The history of industrial development in all progressive countries has followed those lines—compulsory education, the development of a skilled artisan class earning decent wages; and adequate housing. The first and third become financially easier as the second develops. Along this path lie the decrease in juvenile delinquency and crime, the happiness of all races living side by side, and the material and moral progress of South Africa. These will not come through seeking to put the clock back merely for the sake of political ideologies.

E. D. ROBERTS.

African Harvest by T. E. Lloyd, (Lutterworth Press, 96 pp. 5/-).

The writer of this book was connected with the China Inland Mission for eighteen years, eleven of them on the field. After the withdrawal of that mission from China he joined the Africa Inland Mission as deputation secretary and equipped himself for his new task by making an extended visit to the various areas in East and Central Africa where this mission is at work. His book is an account of what he saw on this tour, so that it is a collection of glimpses of missionary activity amongst various primitive African tribes, (the Pigmies of the Ituri Forest included), spread over an enormous area, rather than a detailed study of any one homogeneous field. These are a stimulus to faith and should attract interest in the far-flung and devoted work of the Africa Inland Mission. A sketch-map would have been very helpful to the average reader who is not familiar with the geography of Africa and the whereabouts of the various peoples visited.

The Evangelical Alliance

UNIVERSAL WEEK OF PRAYER FOR 1954

Sunday, January 3rd, to Sunday, January 10th, 1954. (Inclusive)

The following Call to Prayer has been signed by heads of Churches in Great Britain and other countries ; by representatives of the Evangelical Alliance in this country and on the Continent of Europe ; and by leaders of the various Bible and Missionary Societies, with whose co-operation the topics for prayer are circulated throughout the world and translated into many languages.

FOR the 108th year in succession Christian people throughout the world are being invited to set aside the first week of the new year as a time of united intercession on behalf of the Church of Jesus Christ and for the extension of His kingdom among men. May each of the days of the Week of Prayer, from January 3rd to 10th, be days of earnest waiting upon God among Christians of all denominations ; and in the fellowship of prayer may the Lord's people everywhere be drawn nearer to one another.

The topics for prayer in 1954 are centred upon our Lord Jesus Christ as the Miracle Worker. We are to be reminded, as we pray, of His supernatural grace and power. It is a sad fact that all too often our effectiveness in prayer is hampered by our small conception of God and of His ability to grant our requests. Yet "with God all things are possible," and "Jesus Christ is the same yesterday, and to-day, and for ever." Therefore in His name we may come boldly to the throne of grace, fully assured that God is able to do exceeding abundantly above all that we ask or think, and that He is the rewarder of them that diligently seek Him.

MONDAY, JANUARY 4th : "The Word of God"

Scripture Reading

The Feeding of the Five Thousand (John 6. 1-13).

Meditation

The tremendous need. The mighty multitude in need of food, and the disciples unable to meet the situation.

The sacrificial gift. One small boy gave his all ; it is the costly gift God is waiting to use.

The divine revelation. Through the human gift, the multitude saw the glory of the Lord.

Confession

That we have studied God's Word so little and have not grown sufficiently in the knowledge of the Truth.

That we have failed to make the Word of God known to others as we should.

That we have sacrificed so little to enable the Word of God to be sent forth.

Thanksgiving

For the distribution of the Scriptures throughout the world during the past year.

For the new translations of the Bible which have enabled those who have hitherto not had the Scriptures in their own language to read them for themselves.

For the spiritual light which God has granted to so many through the reading of His Word.

Prayer

Translators of the Bible and Societies engaged in its production and distribution.

Colporteurs, Bible-women and Bible book-centres.

Bibles placed in hotels, hospitals, prisons, and similar places, and Bible texts displayed in public.

Bible Colleges and those who teach the Scriptures.

The development of Bible Schools in local churches for the training of Christians in the Word of God.

TUESDAY, JANUARY 5th : "The Home and Education"

Scripture Reading

The Raising of Jairus's daughter (Matthew 9. 18-26).

Meditation

The grief at sickness in the child. The first step to blessing was the realisation that the child was in desperate need.

The value of faith in the home. Jairus sought Jesus Christ and brought Him into the home. Here is the continual duty of faith.

The power of Christ in the need. The home and the child were transformed by Christ alone. He is still the answer to the needs of the home and of childhood.

Confession

That we have been indifferent to the godless homes and the children who come from them.

That we have endeavoured to reform such children after they have fallen and have not sought them before they fell.

That as Christians we have done so little to teach the Gospel to our children through the regular day school education.

Thanksgiving

For all that God has done through the missions and organisations working among children in town and country, through camps and seaside services, etc.

For the Bible Classes and Christian Unions, in so many schools.

For Christian teachers and lecturers in schools and universities.

Prayer

Christian homes and parents.

Preparation for marriage and marriage-guidance on the part of the churches.

Sunday Schools and Bible Classes.

Christian youth movements, including house-parties and camps.

Christian teachers in schools and colleges.

Christian unions in schools and universities and all work among students.

Writers of Christian books and stories for young people.

WEDNESDAY, JANUARY: 6th "The Universal Church"

Scripture Reading

The Syrophenician Woman (Matthew 15. 21-28).

Meditation

The sad indifference. The disciples had no interest in or desire for blessing to come to this woman of another race.

The determined faith. Faith does not depend on nationality. God has His own in every race and their faith is yearning for fellowship.

The divine recognition. Faith is the quality to which the Saviour always responds. How ready He is to welcome into the one family whosoever will come.

Confession

That we have kept within our denominational divisions and have not been willing to understand and love other members of the Christian family.

That the sin of division has not been sufficiently acknowledged or made a subject of contrition and prayer.

Thanksgiving

For the gift of the Holy Spirit, Who alone can promote love and spiritual understanding among Christian people.

For all the progress which has been made in bringing Christians together in fellowship, prayer and united witness.

For the younger churches in many lands.

Prayer

All endeavours for mutual understanding and Christian fellowship among churches.

Welcome, hospitality and understanding of students and visitors from other countries.

Christians undergoing persecution, as in China, Kenya, Colombia, and those behind the Iron Curtain.

The Church of South India, and discussions in other lands with a view to reunion and closer Christian co-operation.

THURSDAY, JANUARY 7th : "Nations and Rulers"

Scripture Reading

The Centurion's Servant (Matthew 8. 5-13).

Meditation

The realisation of supreme authority. The centurion recognised the authority of Christ. World chaos is due to unwillingness to acknowledge the will of God and obey it.

The acknowledgment of personal impotence. Able to give orders to those under him, the centurion was quick to realise and confess the limits of his own power.

The dependence of a living faith. Faith, which is humble enough to seek God alone for help, is the secret of well-being. This attitude is increasingly needed among the rulers of this world.

Confession

That God is so completely forgotten in the world conferences and discussions among the nations.

That national pride and unwillingness to understand the point of view of other peoples have created continual distrust, jealousy and even war.

Thanksgiving

For progress in co-operation and international understanding.

For Christian leaders in places of responsibility in many lands.

Prayer

World rulers, that they may be brought to a realisation that without God they cannot do anything effective.

The acknowledgment of God in the meetings of nations. Christians charged with responsibilities in national affairs.

United endeavours for health, education, food, and liberty of conscience.

A solution to the refugee problem.

The co-operation of the world in the mutual sharing of its produce, so that hunger may be relieved in famine-stricken lands.

The resolving of the present problems that threaten the peace of the world.

FRIDAY, JANUARY 8th : "Evangelization and Revival"

Scripture Reading

The Raising of Lazarus (John 11. 17-44).

Meditation

The revelation of divine ability. "I am the Resurrection and the Life." We shall begin to pray with true faith when we know Christ as the One who is able to bring life even to those utterly dead in sin.

The word of absolute authority. He alone can issue the call. Human agencies can only sound it effectively when He is able freely to speak through them.

The willingness of ready assistance. There is a vital work for the disciples. Friendship and care for the new child of God is the responsibility of church members.

Confession

- That we have been indifferent to the needs of those outside the churches.
- That the internal divisions among Christians have often kept those outside away from Christ.
- That we have done so little for the evangelization of those in our own neighbourhoods.

Thanksgiving

- For the evidence of God's Spirit working in the hearts of men in many lands.
- For the tokens of revival in East Africa, North America, Brazil, the Hebrides, and elsewhere.

Prayer

- The regular preaching of the Gospel in the churches of our land.
- Open air services, city mission work, and evangelistic campaigns.
- The Billy Graham Greater London Crusade in the spring of 1954.
- The planning and conducting of local church campaigns.
- The conserving of results in evangelistic efforts and the building of the converts into the worshipping fellowship of the Christian Church.
- The stirring of God's people to a greater evangelistic passion and a deeper desire for spiritual revival.

SATURDAY, JANUARY 9th : "Witness at Home and abroad"

Scripture Reading

The Demoniac (Mark 5. 1-19).

Meditation

- A story from experience.* Here is the essential of effective witness—the telling of the great things one has experienced in one's own life.
- A testimony to a Person.* "What the Lord hath done." Effective testimony is always of Him and about what He has done.
- A commission from the Saviour.* "Go and tell"—first to friends, and then to all the world. This is a divine command requiring our obedience to the uttermost.

Confession

- That we have so often been disobedient to the divine command and have not witnessed faithfully for Christ.
- That we have shown such little gratitude for all that the Saviour has done for us.
- That the missionary work of the Church has languished through lack of our prayers and gifts.

Thanksgiving

- For the growth of the Church throughout the world.
- For the deepened sense of responsibility for personal witness on the part of Church members.
- For the increasing demand for Christian literature.

Prayer

- The development of Christian witness in the churches.
- The training of Christians so that whole churches become evangelizing units.
- The blessing and using of team missions.
- The calling and thrusting forth of labourers into the mission fields.
- The supply of adequate funds for God's work throughout the world.
- Wisdom in maintaining true Christian witness where rising nationalism is tending to stifle the testimony of believers.
- Development and circulation of Christian literature and for those agencies engaged in this work.

LOVEDALE NOTES

Bereavement :— The sudden death of Mr. T. S. Sopotela, one of the most senior and valued members of staff, came as a shock to all who knew him. A pupil in our Primary School, he served his apprenticeship in the Carpentry Department from 1907 to 1911. Then for nearly forty years he was an Instructor in the Technical and Carpentry Departments. Since his retirement in 1950, he has been in charge of the Roads and Grounds Department; where he laboured with characteristic skill and enthusiasm and no small measure of success.

The funeral took place on the afternoon of Friday, 25th October. A very impressive service was held on the Steps in front of the Main Building, attended by all the students, apprentices, members of staff, and a host of friends from far and near. Dr. Shepherd spoke feelingly of the life and work of Mr. Sopotela, and Mr. B. B. Mdledle repeated his address in Xhosa. Rev. J. D. Mactavish and Rev. J. J. R. Jolobe also assisted in the service. At the graveside, a short service was held and an impressive tribute paid by Mr. Gladstone Bokwe, a member of the congregation of which Mr. Sopotela was for so long a pillar.

His passing will leave a big gap in the Lovedale ranks, where his forthrightness, thoroughness, and pawky humour will long be remembered. We extend our sincerest sympathy to his sorrowing family and relatives. His wife pre-deceased him in January.

Young Communicants :— At the Service Preparatory to Communion on 25th October, ninety-three young communicants were admitted to full Church membership.

Sacred Cantata—On Saturday, 17th October, the Sacred Cantata, "Come Unto Me," composed by Rev. E. E. G. Field, a member of our staff, was rendered by an augmented Church Choir to a large and appreciative audience of senior students and friends. The choral work, the vocal solos and solo verse-speaking, as well as the words and music of the Cantata itself, were of a very high standard. Mr. Field and his helpers received many congratulations.